THE WOMEN'S
MISSIONARY MAGAZINE
—OF—
THE UNITED PRESBYTERIAN CHURCH.

VOL. 6. SEPTEMBER, 1892. No. 2

UNITED PRESBYTERIAN HOME FOR THE AGED.

BY MRS. W. W. GRIER, PRESIDENT OF BOARD OF MANAGERS.

THE readers and friends of the MAGAZINE will no doubt think we are very slow in sending them a message in regard to our Home for the Aged. Not for one moment has the little messenger which comes to our homes so regularly, bearing good news from friends and missions in far-off lands, been forgotten, and we fully realize with what impatience it waits to bear the glad tidings to its readers, that the abundant prayers of the people of our United Presbyterian Church have been answered; that a home, a *real* home, is at last purchased, is in our possession, and in a short time will be ready to receive applicants. The picture herewith presented is a true representation of the house and its surroundings. It is located in Wilkinsburg, a suburban town about five miles from Pittsburg on the Pennsylvania R. R. An electric street car line passes the grounds, which renders it easy of access from the business part of our great city. It is within a short distance of a United Presbyterian church—a walk of perhaps twenty-five minutes for one who lacks the spring of youth.

The property, consisting of five acres, was purchased at a cost of $45,000, and is beautifully located for such a home. Some say the price paid is an exorbitant sum, but we are told to ask whatever we will in His name and we shall receive it. We have asked for this home. Our loved and honored aged ones have prayed, morning, evening and at noontide for it, and shall we, after weary months of search for a suitable place, be put to flight by the mere sum of a few thousand dollars extra? No, *no*, trust in Him who has said, "The silver and the gold are mine." This home is His. He has established it, and He will keep it to the end.

Before the purchase was made our treasury contained $18,000. Does not this sum show much faith in the hearts who contributed to this cause? We made a cash payment of $15,000, and for the $30,000 balance we feel no anxiety. The Lord will provide and will incline the hearts of his people to secure this home to those who are only waiting the coming of a few more shadows. The smallest mite contributed to this cause

will be most thankfully received. At our lawn fete, given on the 12th of July, as a formal opening of the Home, our receipts netted $1,000.

The house at present contains fifteen rooms, is heated by steam and lighted by gas. Some changes are in progress. An extra bath room is being put in, partitions moved, steam pipes extended so that all sleeping rooms may be warmed. All this will soon be completed, and then furnishing of rooms will begin, for, those who have chosen memorial rooms are anxiously inquiring into the needs and style of furniture to be used. There will be a uniformity in the furnishing of the rooms, yet they will lack that sameness which often characterizes like institutions, for we wish *our* home to be a *real* home, and entirely devoid of institutional air.

For the benefit of those wishing to apply for admission we give the following requirements for applicants :

REQUIREMENTS OF APPLICANTS.

1. All applications for the admission to the Aged People's Home of the United Presbyterian Church must be addressed to the Corresponding Secretary. Applicants must have been members in good and regular standing of a United Presbyterian congregation for at least five years previous to date of application, and bring satisfactory evidence of this from their Session ; have reached the age of sixty years, and have no children capable of supporting them. Must be examined by a physician, pay the required admission fee, and must sign a paper binding themselves to submit to the Matron and abide by the rules of the Home.

2. The admission fee shall in no case be less than two hundred dollars for each person.

3. Each person admitted shall be received on a probation of three months, after which time the Board shall act definitely in the case, either admitting permanently or dismissing. In case of dismissal, the admission fee (deducting board at the rate of three dollars per week) shall be returned.

4. Any person wishing to leave the Home shall be permitted to do so, but shall not be elligible for re-admission ; they shall forfeit the admission money, or that portion of it equivalent to board at three dollars per week during term of residence ; but should any resident prove disobedient to rules, or troublesome in any way, the Board reserves the right of dismissing such persons at any time, without returning any portion of the admission fee.

5. All personal property belonging to a resident at the time of their decease, shall be disposed of at the discretion of the Executive Committee.

6. In case of the death of *one* of the married couples in the Home, the Board has the right to make such change of room for the remaining one as may in its judgment be necessary.

7. Those who are pensioners of any kind (except secret societies) must have their pensions continued to assist in their support, and that their funeral expenses may be met.

8. Persons becoming deranged in mind cannot be retained in the Home, but must be removed by their friends or churches after due notice from the Board. In failure so to remove, the Board has power to place such persons under suitable medical care and treatment.

9. Every person in the Home shall be expected (except in case of sickness) to attend family prayers, notice of which shall be given by ringing a bell.

10. All who are able shall be required to assist in household duties, doing all they can for the benefit of the Home and the comfort of those more helpless than themselves.

11. No intoxicating drinks, opiates or strong stimulants shall be used in the Home, except by order of a physician, and in all cases shall be administered by

the matron or nurse.

12. Those who have any property, real or personal, are required to secure the same to the Home before they are permanently admitted. A percentage of the income derived therefrom, to be determined by the Executive Committee, will be returned to them for their personal use during their lifetime, and at his or her death all their property shall revert to the Home absolutely.

We have also a printed formula with questions to be answered, which will be forwarded by our Corresponding Secretary, Miss E. D. Brown, of Craft avenue, Pittsburg, to those wishing to make application for admission.

This Home is another link in the chain which binds the hearts of our people together. Our Orphan's Home contains children of United Presbyterian parentage from far and near, and Christian homes for many of these little ones have been found in distant states. And now our aged will be cared for, and we want all the earthly comfort and happiness possible to surround their last days.

We ask your prayers, your help, your sympathy, and when the hand of time shall rest upon our heads, and we let fall one by one the burdens of life, we shall have the comforting assurance that other hearts have been made happier other lives brightened, because we have done what we could.

SPIRITUAL EQUIPMENT FOR MISSIONARIES.

BY JAMES L. PHILLIPS, A. M., M. D.

[Extracts from an Address before the Calcutta Missionary Conference.]

UR source of power is one. Divine power alone can help us. We need to be more if we would do more. It is *being* that pleases the heavenly Father, and tells on his work here vastly more at times than busy doing. There are several reasons for our seeking a higher and fuller spiritual equipment. It is indispensable to our true success as missionaries of the cross.

1. Higher spiritual equipment is wanted for preserving singleness and steadfastness of aim in our work. The motto of every true missionary of Christ in India, in Africa, everywhere must be, "This one thing I do", and, mark it well, whenever man or woman swerves from that one thing, for which God has sent us to the heathen, just then and there that life begins to become a failure. We all admire singleness of aim and steadfastness in effort in every worthy direction, and we know how much depends upon it. For Jesus Christ's sake alone we are here, for him to live, to speak, to work.

2. Another reason for the higher spiritual equipment we need is this, that we maintain a right sensitiveness ourselves to the very appearance of evil in connection with our work.

3. Then again, we need this high spiritual equipment for securing and sustaining aptness for work and adaptability to all classess and conditions in this country. What a deal there is in this word aptness, and how much adaptability means. Are we fitted for all the lines of service that open before us here in India? Shall we ever be fitted for them except we receive that constant help from above, the presence and power of the Holy Ghost in our hearts? In some matters we cannot adapt ourselves to what we find here. And it is a very superficial notion of adaptability that we

sometimes observe being carried out by Europeans. We shall never get nearer to the hearts of this people, for instance, by donning their dress, by going barefoot, or by eating purely native food. This blunder has cost us lives enough in India. This is not what I mean by adaptability. We must rather look more carefully and directly to what Peter calls "the hidden man of the heart." Our hearts must be furnished and empowered by the gifts and graces of the divine Spirit, and then naturally shall we adapt ourselves in life and labor, in speech and sympathy, and all that belongs to us as Christian toilers to the pressing and pleading wants of the people among whom God has placed us.

How we need this special aptness and adaptability, too, be gotten of spiritual equipment, for managing men. Real uniform urbanity toward subordinates, how necessary this is in every missionary who would win his way among all classes. We must not be easily offended.

4. Again we need high spiritual equipment, it seems to me, for seeking out helpers. Great discrimination and much wisdom are demanded for this. In the last verse of the ninth chapter of Matthew's gospel we read Christ's own words: "Pray ye therefore the Lord of the harvest, that he send forth laborers into His harvest." But the true disciple while he prays will also be all the while on the lookout for laborers.

5. Still farther, we need high spiritual equipmeut for what I may call, for lack of better expression, labor for souls. This expression, also soul-burden, and travail of soul, have been well known in our home churches for a hundred years and more. Do you know what labor for souls is? Do Christians in India know by experience that burden of soul for the salvation of others? Many are saying, "I don't understand it, I never felt it, what does it mean?" Pardon me for referring to my own experience and saying that I had been a member of the Church, and a working member too, some years before I learned what this burden of soul meant. I can never forget the passage in my own experience when it pleased God to teach me this. Since that day I have tasted the joy of burden-bearing and loved to labor for souls. Some one has very beautifully said: "He pleads best with man for God who pleads best with God for man."

To do this work successfully, my brethren, we need higher spiritual equipment. This will come in answer to beliveing and importunate prayer. There was that English minister who was found one winter night on his knees pleading for a revival in his parish. His wife wakened from sleep, said to him: "My dear, you will take your death of cold." The answer came: "Woman, don't you know that I must answer before God's bar for two thousand souls?" Who can wonder that such a man had blessing in his work? I have heard that there was a continual revival in his parish, a real and refreshing and sustained revival on through the weeks and months and years of his faithful ministry.

6. Once more, we need higher spiritual equipment in order to plan, perfect and perpetuate successful cooperation among all the evangelical sects working for the evangelization of this great country. In that wonderful prayer of our blessed Lord recorded in the seventeenth chapter of John's gospel, he prayed "that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us; that the world may believe that thou didst send me." None of us believe that our Lord meant that we all should think alike in everything, but I trust all of us believe that he wishes that, in spite of diversity of creed and diversity of government and diversity of methods, his true disciples might be one in love for him and his work, and one in most cordial and hearty cooperation for extending his kingdom

on earth. I would place all the emphasis of which I am capable on this possible, practical, powerful oneness of believers in such a field as ours.

7. Lastly, we must have high spiritual equipment for generating and sustaining Christian enthusiasm. Now I am using one of those words that is hated and hooted by some people both inside and outside the Church. I believe in enthusiasm in its true etymological sense. Missionaries need the copious and controlling influence of the divine Spirit in their souls. We all want this spirit and power of God in our hearts and lives, and this generates trne Christian enthusiasm. Emerson has well said: "Every great and commanding movement in the annals of the world is a triumph of euthusiasm." And nowhere have we grander illustrations of this than in the great missionary enterprise of the Church of Christ. I think it was the brilliant author of *Ecce Homo* who gave us that expression of "enthusiasm for humanity." Ours must be enthusiasm for Jesus Christ and his cross. If filled and fired by this, we address ourselves to our work we shall see larger success than ever before. Obstacles will vanish or be overcome, and we shall see this people brought to a knowledge of the truth. Call to mind how it was with the apostles after the Holy Ghost came upon them according to the promise of our blessed Lord, how they spoke with power and multitudes were converted and added to the Church.

We need enthusiasm for Jesus Christ in every department of our work. We need it when we stand up to preach in the bazar or the *mela*, so that the very ring of our voices shall indicate that we are in earnest and profoundly believe the solemn truths we utter. We all can tell the difference between such preaching and perfunctory lecturing to the people. We criticise our native preachers sharply sometimes. Are we, who should be their example, as enthusiastic as we should be? In our educational department this enthusiasm is needed none the less. This department has been jeered at within ten years in both Europe and America. How it needs this euthusiasm for Jesus Christ! Call to mind some of the best teachers you have known. Remember how Arnold of Rugby possessed it, and how his name is a power and a talisman to every one who was ever in that school. Remember Mary Lyon, of Holyoke, of whom it is said that rarely did a pupil sit at her feet who did not go away a devout disciple of Christ. There was the enthusiasm for Christ that disseminated itself and made the whole atmosphere and environment filled with loving thought and benign energy. In our strictly literary work, too, we need this enthusiasm, in our writing, our translating, our bookmaking, in everything. We need it in our medical department, too. Every line of missionary service wants Christian enthusiam of a high order to insure success.

Scant time is left me for saying that we may have the higher spiritual equipment, the reasons for which I have been pointing out. Our adorable Lord has said: "The Comforter which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Hear also those other words of his, spoken just before his glorious ascension: "But ye shall receive power, when the Holy Spirit is come upon you, and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." That promise comprises India, our field, and ourselves. We may claim it, and by prayer secure all the spiritual equipment we want for our work.

There are our critics. They have freely criticised missionary manners, missionary methods, and sometimes missionary

THE UNITED PRESBYTERIAN MISSION LIBRARY
475 Riverside Drive, New York 27, N.Y.

motives as well. I say it sincerely, I thank God for the critics. Let them search us and our work through and through, and let them speak out boldly. Either their carelessness or our blundering will be sure to appear, and good must come of it Our work is open to inspection on every side, and I would not have it otherwise. Kindly and meekly let us bear buffeting, for our cause is just, and we should be proud to suffer for it, if need be.

I think it is Hardwick, in his interesting volume entitled *Christ and Other Masters*, who intimates that the Hindoo idea of the *avatar*, and particularly of the tenth and last incarnation of Vishnu, must have been taken from Christian sources. He suggested the second verse of the sixth chapter of the revelation of John. He may be right in this. Other scholars have thought the same. Professor Christlieb, of Berlin, whose recent death all Christendom mourns, in a spiritual address before the Evangelical Alliance Convention in New York several years ago, said something like this: "The Gospel, the Bible of this nineteenth century, is the living Christian man."

MY MITE BOX.

I had often heard of miteboxes, and even read touching stories about them, but I couldn't seem to believe in them very much. Of course when the regular offerings for missions were called for I wanted to contribute my share, as other folks did,—as much as I could spare at the time. Then, too. I didn't see that I had anything especial to be thankful for. Dinner, supper, and breakfast, of course, and my husband and children; but most of the last had left me either for homes of their own or for the better country, and my heart was often heavy sorrowing for them.

So when Mrs. Heath, the president of our missionary society, begged us each to take one and try it, I demurred. It would be no use, I argued. But our pastor's wife arose and proposed that. as many others had found it a good way, we should try it for one year. At the end of that time we would open the boxes, and have a full and free conference as to what they had done for us and the cause. And so, quite reluctantly on my part, at least, we took the boxes home.

As I went into my cozy sitting room I am afraid I slammed my little box down rather hard upon the mantle, saying: "You may stay there if you want to. You are rather ornamental in your blue and gold; and when the year is up, I'll lump my mercies and put something in for the whole year. Who wants to be paying for mercies at a penny a time.?"

"What is that, mother?" said my daughter May, the only one left me at home; a graceful dark-eyed girl of twenty,—the very joy and richness of her mother's heart. "Oh," she said, "I see. It is one of those thanksgiving boxes;" and lifting it up she read upon one side: "Giving thanks always for all things;" on the other, "What shall I render unto the Lord for all his benefits toward me?" and on the top, "Thanks be unto God for his unspeakable gift."

"Yes," I said; "I hardly know what I brought it home for—only to please Mrs. Heath and Mrs. Browning."

"Why, yes, mother," said May; "it is just the thing for you. You are always saying, "Well, I'm thankful for something or other."

"Am I, child," I answered a little thoughtfully. "Well, I'm afraid I don't

really mean it; but if you hear me saying it again just remind me. I'm thankful for one thing, anyway, and that is, I have got you."

"Your first contribution," demanded May, merrily; and taking the nickel I handed her she dropped it in for me.

It must have been very lonely there for some time, for in the press of fall housecleaning and getting ready for the great meeting of the Women's Board, I forgot all about it. The Board had never been to our little city before, and our hospitality was to be taxed to the utmost.

It was the morning of the day on which our guests were to arrive, and as I gazed around in satisfaction at snowy window draperies and everything spick-and-span, as a housekeeper likes to see them, I exclaimed, "Well, I'm thankful for one thing, and that is that they didn't any of them come yesterday!"

May picked up the mitebox and rattled the lone nickel warningly.

"O May," I said, "I had forgotton all about it."

"You had better put in a dime this time," said May, "for I've heard you say you were thankful for something at least a dozen times the last week; and when they go away," she added, "you must put in another if you have had pleasant people here. You don't know how I do dread delegates; but there is one good thing,—we are to have a missionary and his wife for one room, and they won't come just to shop and criticise, I'm sure."

Our delegates came, six of them; and if any one ever had delightful guests and a time of rare enjoyment we had. May, with some of her young friends, had acted as ushers at the church; and although she objected a little at first, I was surprised to see how eager she grew to be at every meeting, and to stay them through. At last the closing service was to be held. Even I, who had doubted if foreign missions paid, and wondered how near home charity could keep and still be charity, even I was filled with wonder at what God had wrought,—an enthusiasm that surprised myself.

I was superintending the finishing touches to the supper table, and my darling May was flitting about arranging some dainty vases of chrysanthemums, and putting a few in her belt. I thought she never looked so bright and beautiful, never seemed so dear.

"Blessed child!" I thought, "she little knows that I put a $5 bill into that box this morning,—one I had been saving up for a new bonnet,—just because I was so thankful for her,— that I had her all to myself;" and what made me think of it especially was seeing those young missionaries; the night before, standing up before us all, so bright and cultivated, so graceful and attractive. How could their mothers let them go. So I said, "If I never was thankful before I am this time, to think that May isn't one of them, and here goes that $5 into my thanksgiving box." As this ran through my mind I saw May come toward me slowly, a great light in her dark eyes, and a look of intense longing in her upturned face.

"Mother," she said, with a little catch in her breath, "mother, can you put me in your thanksgiving box?"

I felt myself turning to stone, but making a desperate effort, said, "Child, what do you mean?"

"Mother, dear," said she, "I mean it. I believe that I have heard the call to go; that I'm needed. I am young and strong. I have my music and my voice,—and there are so many to help at home. I believe I am truly called in His name, for I have prayed and prayed, and asked for light; and, dearest mother, can you put me in your thanksgiving box?"

In my anguish of soul I called upon God, and a form of love seemed to stand beside me, saying, 'Fear not; the child is given to Me." A hush of peace came

over me, and I kissed her softly. Our dear friends came in to supper, and in a strange inner stillness I got ready and walked beside my darling to the meeting, where, in a simple way, she offered herself and all her bright young life to the foreign work.

As the days went by I proved many a promise. My strength was as my day. May was to go soon to Persia, with some returning missionaries. She was much needed there in one of the schools. Meantime we shopped, and sewed, and planned. Letters were put in here and there among her things, to be opened on certain dates for a year or more to come. Mysterious packages, too, for all the holidays. May said she believed it would be the first time in her life she would have a Fourth of July present. As we passed out of the store one day talking cheerfully, I was accosted by Mrs. Brown.

"You do seem mighty chipper," she said, "for a person who is going to send her baby off to the cannibals, or just as bad. Anyone would think she was just going off to get married, by the way you take it."

"O, Mrs. Brown," I managed to say, "if I was marrying her off to some rich or titled foreigner, you would think it all right that I should be proud and glad. How true is that

> 'To God we give with tears,
> But when a man like grace would find
> Our souls put by their fears.'"

Mrs. Brown shook her head and said, "Some folks have queer notions," and passed on.

The pleasure and the pain of that preparation were over all too soon, and it was only the strength made perfect in weakness that sustained me daily until the last glimpse of that sweet face faded in the distance. As I entered again the home sitting room, so bereft of its chief beauty and joy, I walked to the thanksgiving box, and with a silent prayer for help, put in my largest offering.

"That," I said, "is because I am so thankful that God let me have a missionary all my own."

Dear mothers, if you have sons and daughters whom God does not call to go from you to serve him, put in your thanksgiving offering for that; but if you have those who hear the Spirit call, "Come from home and friends," and who answer, "Here am I, Lord," still put in an added offering, for "verily I say unto you, there is no man that has left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting."—*The Advance*.

CHRISTIAN ZEAL.

BY E. E. K., AMERICUS, KANSAS.

HAT a grand subject—but one on which it seems all has been said. In this paper we will not attempt anything new; only cull a few from the many thoughts already given on this subject.

As a race mankind is striving. Very few are satisfied to remain as they are. The great majority wish to better their condition. They are zealous to secure the honors of this world, short-lived and uncertain as they are, forgetting to "seek first the kingdom of God and his righteousness; and all needed things shall be added." The first duty of every one of us is to accept Christ as our Saviour, and then do all in our power to bring others to Him, remembering "there is no other name given among men whereby any can be saved." We should take Christ to be not only our Saviour, but

our model. We are to live as He lived. Our life work must not be selfish, but benevolent, not for ourselves, but for others. The Bible says, "As we have therefore opportunity let us do good unto all men;" "Look not every man on his own things, but every man also on the things of others" Caring for others, laboring for others, is the divine law of life.

The heathen give us an example of zeal in their worship. The very best is laid on the altar of their idols. They give their silver and gold. They give their children, and they give themselves. The great reason why the false systems have such a firm hold on the hearts of the people is, that as soon as a child is old enough to hold a flower in it's little fingers it is taught to lay that flower at the idol's feet, and as soon as the baby lips can frame a sentence it is taught to make it's petition to the god. O, ye Christian mothers, who go to church and leave your children at home, who stay at home yourselves if it is more convenient than to go, who are cumbered with much serving, your children well-fed, well-clothed, well-educated so far as this world goes, but whose religious education has been neglected—thinking they are yet too young to understand religious truths—do not wonder that while the Buddhist child grows up firmly believing in the eternal truth of his mother's religion, your children are straying into forbidden paths, are easily led away into infidelity and are preparing for you a harvest of tears and regrets. The heathen are willing to roast their own bodies by slow fires, cut themselves with knives, hang from iron hooks fastened in the quivering flesh, yea, even give their own lives in their zeal to please their idols. But this is not Christian zeal. Our God does not require such service as this.

The heathen are in a state of unrest. They are looking for something better and higher than anything to which they have yet attained. Many in the East are inquiring; and it is a sad truth that the reason the world has not been evangelized is because the church, as a whole, and its members as individuals, have not done their duty. If Christian America had evangelized the African slave and left him free to return to his native land, the Dark Continent would now have the light of the gospel. If we had given the Chinaman a Christian reception and instructed him in the way of life, the Chinese empire might now have been evangelized. If Christian England had been as zealous in preaching the gospel as she has been in pushing her conquests in India, there would be no need of sending missionaries there now. What will we say when called to give an account for all these wasted opportunities? It is said the Christian people of the United States have in their hands nine billion dollars, and they give one-sixteenth of one per cent. in spreading the gospel. There is food for thought in this statement.

This is an intensely business age. Why not conduct the Lord's work on the same principle as other business? Bishop Hughes says that our Protestant religion has lost its power over the masses of mankind. Dr. Ewer says that the Protestant religion is a failure. While we do not believe with them, we must admit there is not that earnest Christian zeal in working for the advancement of the cause of Christ in reaching out after the masses there should be. There is a dark side to this subject, and sometimes we gaze at it, it may be, too long. When we see how sin abounds we are ready to say, "surely the world is growing worse, and what will the end of all this be?" But thanks be to God there is also a bright side. We remember the twelve disciples of Jesus Christ have multiplied until now there are millions of them. Jesus of Nazareth has worshippers in nearly every land. There never

were so many offering themselves to go as missionaries. Never were there so many willing to give up their means to send the gospel to those who have it not. We believe there never was a time when there was so much Christian zeal as at the present. Paul is one grand example of Christian zeal, in his singleness of purpose, his consecration and devotion, in his complete self-surrender to the one great object of his life, as he tells us, "*For me to live is Christ.*" How gladly do the angels hasten to do the work allotted them, yet they have never known redeeming love.

Miss Agnew and her great work in Ceylon is a marked example. When eight years old she gave her heart to mission work. She spent forty-three years in Ceylon. A thousand girls passed through her school; she taught three generations. She was the means of bringing the light of the gospel into hundreds of homes. How precious is such a life consecrated to Christ, and how many in this land who live in luxury and ease might go to some foreign land and, with God's blessing, do as grand a work as Miss Agnew did in Ceylon. Another instance is that of Mary and Margaret Leitch. They and their brother were led to the foreign field by the earnest prayers of a Christian mother. Her prayer was, "O, Lord, do not let our children set their affections on worldly things; they are not worthy of them." And her prayer day by day was that God would raise up servants to take the gospel to the heathen. These prayers touched their hearts so they felt they could not sit idly at home. At the end of three years the brother was called home by the death of his father, but he has done much in this country to awaken an interest in missions and has been the means of leading many young people to devote their lives to the Master's service. For seven years the sisters were the only missionaries in a district of 20,000—two white faces among 20,000 brown ones. They had much joy in their work, and they say those seven years were the happiest they ever knew. The people loved them. Every house was open to them and their influence was a power for good.

A remarkable instance of Christian zeal on record is that of the entire Sessions family, father, mother and children, who left their home in the town of Correctionville, Iowa, on February 22d, to go to Congo, Africa, to tell the story of a Saviour's love, all expenses being paid by the family themselves, as they have resolved to pay their way from the start.

If we read the missionary correspondence as given in our MAGAZINE from month to month, we will find examples among our own missionaries where they, from day to day, must come in contact with ignorance, sin, filth and disease; yet do all this gladly for the love they bear to the King of Glory and love to souls. Of one thing we are sure, the earnest, zealous, working Christians are the happy ones.

If we could only believe down deep in our hearts that true happiness consists not in getting but in giving we might find heaven on earth. Dr. Babb says, and how truly, if we dam up a living stream and think to make a reservoir deep and wide where we may ever quench our thirst, such a reservoir becomes putrid, poisoning the one who drinks, causing a fever, and the more he tries to quench his thirst the greater it becomes. God reverses all this. He says, send out the water to flow where it is needed. Then shall the wilderness blossom as the rose, and the blessedness we are instrumental in producing shall flow back into our own hearts. "He that watereth shall be watered also himself;" "There is that scattereth and yet increaseth."

Christian friends let us remember to do

all for Jesus. This will make glorified work of all our little duties, and this is the only way to have a foretaste of heaven while on earth.

"The Christian should never grow weary
In the work of our Saviour, e'en though troubles may come,
He will guide and direct us if we will but ask Him,
And at last will reward us by taking us home."

Selected Paragraphs.

The idolater on a tricycle seems an odd combination, but the editor of the *Indian Methodist Times* says: "Not long ago upon a dark road, well on toward midnight, we saw a stationary light of a well-known character; on reaching the spot we found a tricycle standing just outside the door of a poor little wayside temple. On further search we found the athlete himself crouching down at his devotions, stripped to the waist, for the night was warm, and busily engaged in arranging his offering at the shrine. The idol itself was the obscene shib-symbol so common in Bengal, the *lingum*." Whereupon the remarks: "The Hindu will take everything we have to give him but our religion, the best thing we have to give him."

For thirty years a Moravian missionary Letzen, with his wife, has been working at a station in the Tribetan mountains, without sight of a European face, and with no post-office nearer than fourteen days' march.

PUNDITA RAMA BAI.

Dr. Pentecost says Rama Bai, the distinguished Sanskrit lady who has founded an institution at Poona, India, has entered into a definite Christian experience. Dr. Pentecost's account of her runs thus: "From her studies she was led to repudiate Hinduism. She came under the influence of the Cowley fathers in Poona, and was taught by one of them the beauty and superiority of Christianity, and she accepted it, but only as a system and in an intellectual sense. She afterwards went to America to pursue her studies, and to establish a school for Hindu widows.

She was forbidden either to pray where any of those native widows could hear her, or to speak to them on the subject of Christ or Christianity. The Pundita attended my meetings in Poona, never missing a service for six weeks. One evening she surprised everybody by standing up and saying she wanted to bear her testimony to the great goodness and grace of God. She subsequently wrote a letter to Dr. Pentecost, stating that up to that time she had not had peace of soul, but on such and such a night at the meeting she was led to see that Jesus Christ is the Son of God, and that his death was for the expiation of human sin. She has cast herself on him as the Saviour, and since then peace has ruled in her soul, and she now confessed him as her Redeemer and the Redeemer of the world. If nothing else had been accomplished by his mission than that this women should have been led clearly into the knowledge of Jesus Christ and of salvation, it would have been ample compensation, for all these months of labor.

An English missionary was recently heard to remark: "If there was more abiding in Christ there would be less abiding in Britain." The same may be said of America.

ZAFARWAL SUMMER SCHOOL FOR BIBLE STUDY.

ZAFARWAL, INDIA, June 11, 1892.

IN the third week of May preparations were made for the lodging of the catechists, and those of their wives who could conveniently be cared for. As so much of the success of the work depends on the faithful teaching done by these helpers, Dr. Barr thought he could do no better service for the Master than by calling them in for a few weeks, religious instruction. So messengers were sent out in different directions calling them to be present in Zafarwal on May 24th.

Five mud houses, one room in each, were vacated in our place, out beyond the eucalyptus trees. A house down in "Scott Garhious," a Christian village, was freshly plastered. This room and our five houses were set apart for the married stndents, while the unmarried young men were to find shelter in the little low school room that adjoins our church.

On the evening of the 23rd of May, they began coming in by groups and singly, nearly all walking and bringing with them, beds, bedding, brass and earthen cooking utensils, sufficient furniture for the happiness of a Punjabi. By noon the next day, all, except a few tardy ones had arrived. When we went out in the evening to see those who had taken up their abode in our houses, we found the little housewives busy making chulhas (little fire places for cooking purposes,) while the men, great strong fellows, were idly looking on. We suggested that they help on the work by sweeping the yards and bringing water from the well. After a moment's surprise they started off with great alacrity to carry out the suggestion.

While the first meal was in course of preparation on the new chulhas, a storm came up quite suddenly, and we were much amused on seeing one of the hungry men raise an umbrella and hold it over the fire and savory pot of pulse and spices, until the rain had passed away.

The next morning lessons began promptly at 6 o'clock. Dr. Barr arranged three classes for the men, who numbered sixteen. The Bible is taught by himself. Grandu Mal gives lessons in the evidences of Christianity, besides teaching a little book on confutation of Roman Catholicism. Nasir-ud-Din teaches the geography of Palestine. As several of the boys are school teachers he also spends a little each day on normal training.

The ten women are my special charge. We meet every morning at six on our back verandah, where they are seated on clean reed mats. We begin our work by short devotional exercises. Then the lesson of the day in Luke's gospel in Punjabi is gone over. As only three of the women can read at all well, I go over the lesson verse by verse, explaining and asking questions. It usually has to be gone over *three* times before it makes an impression on their poor, untrained minds, and even then it is remembered in a very imperfect way by some.

The other morning our lesson was that beautiful incident in Christ's life which occurred on the shore of Lake Gennesaret. The women listened attentively as we pictured Christ surrounded by a great multitude on the beach and how he entered into Peter's boat that he might have freedom to address the people and then repaid Peter and his brethren by giving them a miraculous draught of

fishes, so great indeed that the two boats were ready to sink under the great weight. I asked Karm Bibi, a little round-faced woman, what she thought it was prompted Peter to say, "Depart from me, for I am a sinful man, oh Lord," when he saw the wondrous miracle? "There was such a great weight in the boats he wished to highten the load, so he asked Jesus to depart," was her answer which savors of the selfishness of mankind. In thinking over this afterwards, I was not much surprised at her answer, for how often worldly motives are atributed to those whose only desire is to honor Christ. And again cannot Karm Bibi's answer be applied to many who are more desirous of the "fishes" than of the presence of the Master?

After the Bible lesson is finished an hour is spent "saying the catechism", committing the commandments and scripture verses for Sabbath-school and prayer meeting. Then we close by singing some of the Psalms, which are just now being published in Punjabi. These have been set to the popular tunes of the Punjabi, and take wonderfully well with the people, who do love their own music and their own mother tongue.

Mr. Lytle did an excellent work when he prepared these psalms in Punjabi, and he has done more perhaps than any other person to make the psalms popular with the common people in the Punjabi.

Three evenings every week we meet in our church for practicing these new tunes. I am sure you would be pleased to hear the simple weird melodies, sung so earnestly by this band of Christian workers.

May we *all* be united in the hastening on of Christ's kingdom, when our service of "*prayer* and *praise* and *toil*" shall be needed no more on this earth.

Yours, In His Name,

MARY J. CAMPBELL.

LETTERS FROM EGYPT.

CAIRO, EGYPT, June 14th, 1892.

Another school term is over, with its ups and downs. Dearly as we love the girls and the work, there is a certain sense of relief as the last lingering boarder bids us farewell and we find ourselves in the midst of vacant classrooms and silent halls. There may be a sense of desolation and loneliness, but after the weariness and worries of the final weeks of a session, and its preparations for the public examination, one almost enjoys the loneliness for the sake of the welcome rest that accompanies it.

Conducting public examinations does not seem to me to be the most enjoyable part of mission work, and yet it seems to be a necessary duty devolving on those who have charge of schools. The one that has just taken place in Asyoot was, I believe, considered about as successful as usual, and it causes me a wonderful amount of satisfaction to know that it is over, and that we have almost a year of steady work before we have to begin to plan for the next one.

This last term has in some ways been rather a trying one. There was a great deal of sickness amongst the girls and teachers, and this caused irregularity in many ways. Two girls had to be sent home on account of severe illness. In one case we would have preferred to have kept the sick one with us that she might receive good medical attendance, but her parents are bigotted and ignorant people, and on hearing of her illness insisted on her returning home. As her case was rather serious, we felt it wiser to let her go home as we would undoubtedly have been blamed had anything befallen her while with us. The parents are no lov-

ers of our mission, and the only reason that makes them consent to their daughter's attending our school is that the young man to whom she is engaged refused to marry her unless she was educated. He has more or less of a quarrel with her father every term when she returns to school, and usually carries her off almost against the father's will. It is encouraging to see the young Protestant men care to have educated wives.

Dr. Henry's presence in the mission building, and his constant attendance on the sick ones, relieved us of a large measure of anxiety and responsibility during the trying time of ill-health this spring.

Now that vacation has begun, we are trying to do as much sewing, letter-writing and reading, as will suffice for another year. When busy at regular mission work it is almost impossible to take time for such work, and, although I am not sure that the plan we adopt is a wise one, any other seems impracticable.

In letters received from Asyoot, from our teachers and others, there is encouraging word of the large audiences of women at both the Coptic and Protestant special prayer-meetings for women. As the Coptic meeting is conducted by one of our own Protestant preachers, and the teaching is quite evangelical, it gives us great pleasure to know that it as well as our own is well attended.

Yours Sincerely,

I. T. HOGG

MAGAGA DISTRICT, July 1892.

DEAR READERS:—

Magaga, of itself, is of little interest as a mission station since the amount of mission work done in it is meager, but it lies near the center of a district in which are many churches. It was for the oversight of these churches that a missionary was placed here. But since the warm weather set in and made village visiting too hard for Mr. Ashenhurst's strength, he has attempted more work in Magaga. About the middle of May he began having two preaching services, a prayer-meeting, a meeting for study of Sabbath-school lesson and Sabbath-school each week. The meetings have been held in a little hot dark room scarcely large enough to hold twenty persons. The small entrance passage with a mat spread down served for the women to sit in. The women have attended with more regularity than the men, notwithstanding most of the meetings have been held after eight o'clock at night.

About a month ago I started a weekly prayer-meeting for the women, and have been surprised at the interest manifested both in this meeting and in the study of the Sabbath-school lesson. They seem to work hard on the texts I teach them each week, and if one is absent from a meeting the others teach her the text before the next meeting. I have gone to several of their houses, and in this way have become somewhat acquainted with, and more interested in, them. The number of Protestants in Magaga is less than half a dozen, and even these few cannot be called shining lights. But may a little leaven leaven the whole lump, and the light yet shine in Magaga.

Beni Suef is near the northern limit of this district, and is the capital of a province. Though a large and growing town, but little evangelistic work has been done in it. Mr. Ashenhurst's services were required here a Sabbath recently, and I had the pleasure of visiting the little Protestant congregation with him. There is no Protestant school here, but we saw several boys and girls who have attended, or do attend, the Cairo and Assiout mission schools. I was gratified to find in my house-visiting women and girls who had been in the mission schools. *We* think we can perceive a difference in the persons and houses of those who have enjoyed school life from those who have not, though we

seldom find the school girls in their homes what we wish them to be.

The boys of the mission schools are becoming conspicuous too. One can scarcely go to a town along the railroad without meeting them either in stations or in the post-office service. It encourages one to meet these boys and note the expressions of kindly feeling for the missionaries, not only for those with whom they have become acquainted, but also for them as a whole. They seem to feel that they have in the American missionaries real friends.

Kim El Akhdar is a small village about an hour from Magaga by donkey. We left the boat about five o'clock Saturday afternoon, and had a pleasant ride through the green fields. We were given sole charge of the donkeys, bridleless as they were. We guided them with a stick, and thought it novel to be able to manage the little long-eared animals so easily. Soon after our arrival in the village, Mr. Ashenhurst went to the church to meet those who had asked to be received into the church. The candidates were five women and seven men. Two women and five men were received. In the evening an appropriate preparatory service was conducted by a young licentiate. He is very earnest in his work and seems much pleased with the spiritual state of the church.

On Sabbath the Lord's supper was dispensed to about ninety communicants, representing several villages. At the afternoon service two babies were baptized. Kim El Akhdar claims four hundred inhabitants all Christians; that is, Copts or Protestants. About one seventh or one eighth of the number are communing Protestants. Scores of children are growing up in ignorance; there has not been a school in the village for at least three years. Here too we met persons who had at some time attended the Assiout schools. The large attendance at all the meetings made us feel that the people were learning by *hearing*, if not in any other way. The services for the day closing at about five, left us time to reach the boat before dark. The ride home in the fresh air, and the thought that the day had not been spent in vain, refreshed us.

Yours,

ADELLA BROWN ASHENHURST.

INDIA BY MAGIC LIGHT.

BY LUCILE.

A real missionary was coming, and besides the missionary a magic lantern. The name was enough to excite an interest, and even the children became infected. And how they enjoyed seeing India by magic light! And that they received instruction who can doubt? Has not the four-year-old tried to sit and eat the meal with crossed feet and use fingers instead of knife and fork ever since?

Miss Anderson, the missionary, was sent to India by our church over thirteen years ago, and is at her father's home at Glade Mills, Pa., taking a needful vacation. She displayed one hundred and ten pictures taken by herself, with kodak and camera, while abroad. The picture of our pioneer missionary to India, the late Dr. Gordon, opened the exhibit, and was very gratifying to personal friends present. Views of the ship that had brought Miss Anderson over the Red Sea, and of the railway engine and first class passenger coach quickly followed. The engine was a clumsy looking affair

and the cars showed side doors. Villages of mud huts and town houses whose roofs, reached by ladders were covered with beds, were shown. The miserable interiors with their filth and squalor revealed the wretched inmates being instructed by their white teachers. Women still grind corn as like in Bible times, and the country is made fertile by irrigation, the water furnished with wheels turned by oxen; street scenes disclosed open stores like at Niagara or Chautauqua. The native police employed by the English government are unlike our own in dress, but do not differ in every respect, being willing to accept bribes.

The sacred cow looked not unlike our own kine, only having an additional Grecian bend on the shoulder. The banana trees grow tall, but only yield one bunch and are cut down as they bear fruit. Our teamsters would scarcely be able to keep themselves alive on what a native receives. One representation was a missionary starting for presbytery in a cart with the man, horse and vehicle hired at thirty-five cents per day. Traveling on an elephant was illustrated and said to be a very pleasant but slow way to journey.

Benares, one of the oldest cities of the world, famous twenty-five centuries ago, showed that it is the holy city of the Hindoo's by its numberless temples and mosques, from the minerets of which the call to prayer is heard five times a day for the pious devotee, ending with "God is great and Mahomet is his prophet." In the meeting of 1857 in Cawnpore over one thousand Christians endeavored to protect themselves in a garrison. Some two hundred and fifty of these perished during the seige and were thrown into a well for burial. The picture of a marble shrine that now covers the well, and of the lovely garden that surrounds it, was one of the most pathetic pictures presented. The tomb is "sacred to the perpetual memory of a great company of Christian people, chiefly women and children, who lie beneath."

The illustrations of the Tag Mahag, at Agra, were exceedingly beautiful. This is a mausoleum built by the Emperor Shah Jahan for the remains of his favorite wife. The building is of white marble and is considered the most impressive of sepulchers in the world. It is inlaid with precious stones such as agates, jaspers, etc. Some idea of its magnificence may be apprehended when it is said that twenty thousand workmen were constantly employed on this for twenty-two years. When we hear of there being one hundred and eighty-eight million people in India and only one million of these Christians we are appalled. But when we read of the beginning of Our India Mission and realize the difficulties that have been overcome, and that there are now ten thousand communicants of our church, we exclaim, "What hath God wrought!" And as we gaze on the mission buildings and the girls' schools, the theological seminary, the hospital building and the home owned by our workers, we rejoice with great joy that men like Lytle, Caldwell and Morrison, and women such as the speaker, had heard the cry, "Come over and help us," and that one could return and visit the churches with the views that tell without language of the great need for more workers in darkest India. Miss Anderson has filled five engagements this week, and expects to address many of the churches before her return to India. In the words of Paul, "I commend unto you our sister which is a servant of the church at—Jhelum. That ye receive her in the Lord as becometh saints, and that ye assist her in whatsoever business she hath need of you."

Elizabeth, Pa.

FOREIGN NEWS BUDGET.

This month's budget brings an interesting account of work among the Mohammedans in the experience of Miss Rose A. McCullough, with a promise of a conclusion in the future. We commend it and the newsy letters from Miss Cynthia Wilson, Mrs. Barr, Miss Given, and the brevities, to our friends of the MAGAZINE.

Cor. Sec. Foreign Department Women's Board.

GUJRANWALA, INDIA, June 15, 1892.

According to a promise I will now give you an account of our visit with the baptized maulvie Mohammed Deen and his wife Thalieu.

The husband met us when we reached the catechist's house, and leaving him with Dr. McKee and the men, in the little mud church, I followed Rajin, the catechist's wife, who with her baby in her arms led the way to the house, which was in the Mohammedan part of the village. Thalieu seemed glad to see us, and pleased that I had come to her house. Previous to this time she had met me in the catechists' house and given no opportunity of going to her's.

We had not been seated long in the court when an elderly woman and her daughter, a handsome young woman, entered, spoke pleasantly and seated themselves. The mother at once joined in the conversation, which was about Christianity. I soon learned that she was an aunt of Thalieu. Not long after their entrance an old woman with a cross face entered and sat down, and after listening a little while said to the aunt in a taunting way, "Oh, you are going to become one of them also are you?" The aunt laughed and said, "Perhaps I may some day." I then learned that the sour visaged woman was Thalieu's mother-in-law, who had been beating her and doing everything in her power to get her to apostatize. A number of people, men and women, had gathered on the house tops around listening to all that was said. I had fastened the door on the inside when we entered, to keep out the crowd of children. The women who followed us knew how to open the door from the outside, but fastened it after them. The mother-in-law was not rude to me, but it was hard work to keep her and the catechist's wife from quarreling. When Rajin's eyes would begin to flash at some remarks of the old lady, and I could see her trembling with anger, I would lay my hand upon her arm and say, "Rajin, hold your temper," or "keep cool," "don't forget who you are," etc. She would reply, "Oh, Miss Sahib, she has treated Thalieu so badly I want to give her a good "tongue lashing," or words to that effect. The old lady looked so sad my heart ached for her, and I told her so, which seemed to soften her a little.

We had read and talked to them for some time, when Dr. McKee, Mohammed Deen, and the catechist appeared. Dr. McKee said he had talked to the men until they were ashamed of themselves; they had all left him, and Mohammed Deen had asked him to come and do some similar talking before his wife. More men and women gathered on the house-tops and entered the court until it was nearly full. Dr. McKee then told them a few things of how their Mohammedan girls, a number of them, had been led astray by bad Mohammedan men, and how some men of their own village had sold girls for a life of shame in the city, and yet no fuss was made; they ate and smoked with these men as formerly and never thought of excommunicating them. They acknowledged that he spoke truly. Then he continued: "When one of your number tries to live a pure life and rise above such things, by becoming a Christian, you at once quit eat-

ing or drinking with him and excommunicate him from your midst." Before beginning the conversation, the people present had acknowledged that they had nothing against him, and treated him so only because he had become a Christian. His mother had said in our presence that he had always been a good son to her. A fine-looking Mohammedan, who had listened intently, seemed so ashamed, he said, in a apologetic manner, "You know our religion commanded us to kill any Mohammedan who should become a Christian?" Then Mohammed Deen's mother said, with a fiendish look, "I could see him killed," meaning her son. Dr. McKee then said, "What kind of religion is it that *permits* men to act in such a manner and do such things? You all know God is a pure and holy God. His children therefore must love and follow after purity and holiness, and hate that which is evil. "Judge ye yourselves which is of God, Christianity or your religion." He then gave them a summary of the doctrines of Christianity, after which Mohammed Deen brought out some of his own and his wife's clothing, which was torn in shreds, and said their relatives had tried to take his wife by force and compel her to return to the Moslem faith; that she had clung to him, and in protecting her, his own clothing had been torn also. The relatives were present and could not deny it. After some more talking we had prayer with them and took our leave.

ROSE A. MCCULLOUGH.

P. S.—The woman's name is pronounced as if spelled in this way, Thawleah.

[TO BE CONTINUED.]

GURDASPUR, June, 1892.

These are the days of fever, cholera, heat and dust storms. Fever is generally checked by the cool weather, but as there was no rainfall during the winter it seems never to have ceased, and the heat began a month earlier than usual this season. Last month a bad type of fever broke out in the girls' boarding school, and at one time 21 were prostrated by it, 4 of whom had to go to Dr. White's hospital. Dr. White went to Miss McCahon's help for a few days, and now all are wholly or partially recovered. Two of our girls were sent home last week for a change of air as the fever kept returning on them.

Cholera rages all over India. It broke out as usual at the Hurdwar fair, and has been hard to control, although the fair was early broken up by it. Jhelum has been suffering the most of any stations from it. On account of this, and the sickness in Rev. Fife's family, and the large amount of dispensary work, Dr. Johnson has been overtaxed. On May 31st she writes: "This is the first stopping to breathe I have had for a long time. It's been work, work, work.

The long spell of cholera, in addition to our usual dispensary duties, has kept us going, going, until we have got so used to it that it is hard to stop. The epidemic began in April, and for some time the wail from the city was something awful; but now we have only two or three deaths from cholera daily, and I am hoping when the rains begin we will get entirely rid of the scourge."

Gujranwala and some of the near villages are now in quarantine, but we hope the cholera will not prove so serious there as it was a few years ago. In Gurdaspur we have only had two cases as yet, but there is a good deal in the Zafarwal district. The heat has been very great in the past two months. The first week of June the thermometer stood 95 degrees during the day indoors, and 115 degrees outside in the shade. A recent shower has lowered the temperature a little. We are glad that most of the mothers and the little folks and the new missionaries are in a much cooler climate, though some of them remained longer than was safe in the heat.

Dr. White has been called to Dharmsala on business, and we are glad that she will get a little change from over much work of the hospital. Dr. McKee has just been relieved of his care in the Boys' Institute by Rev. J. H. Martin, that he may go to the Murree Hills for a time to recruit from his recent accident, a fall from his cart. The Zafarwal people are holding a workers' meeting to train the natives for better service. Dr. Barr has a class of 16 men, and Mrs. Barr and Miss Campbell one of 10 women. This is a much needed work.

The health of our missionaries, with one or two exceptions, is very good at present. In Gurdaspur there has been very little sickness, and we are thankful to God that we are well and able to keep on with our regular work. We have dust storms every few days, which help to keep the air cool and pure. One occurred on the 8th, which made it night for several minutes.

With best wishes for all the home workers.

Yours in Christ,

CYNTHIA E. WILSON.

Miss Given writes an incident of zenana visiting, showing that the missionaries in their work are sometimes attacked by more than the arguments of the heathen mind:

SIALKOT, June 16, 1892.

Last Saturday when Mame Martin, Mariana, and I were visiting a zenana in Hajipur, we had quite an experience. We were going into the house of a Mohammedan woman named Fatima, who teaches girls to read the Koran. Before entering the zenana we had to pass through two small outside rooms, and in the inner a huge buffalo cow was tied with a little calf beside her. We hesitated about passing so close to the creature's head, but the little girls who were escorting us assured us that it was quite safe. But their endeavors to keep the buffalo in a good humor only irritated her, and when Mamie and I returned to pass her she lowered her ugly head and charged at us with a snort. We beat a retreat into a little side room with more expedition than dignity. Our refuge put us out of the reach of her head, but afforded no protection if she broke her rope. Mariana, who had passed into the zenana, was frantically calling some one to come, while the infuriated buffalo with glaring eyes and lowered head was charging to the end of the rope. I got my umbrella ready to open in her face if that rope broke, but a woman came and after awhile got the enraged animal quieted, and we got by her safely. A man and woman stood beside her when we were leaving, but imagine my horror on getting out to the second room to find that a second buffalo had been tied there. He stared at us but had not time to collect his thoughts for an attack till we were in the street.

Our European clothing very frequently excites the curiosity, and then the wrath of these huge ugly creatures, but we always carry umbrellas, and an umbrella opened in a buffalo's face puts it to ignominious flight.

Mrs. Barr writes the following from Zafarwal:

ZAFARWAL, June 16th, 1892.

This is the season when dust storms are of frequent occurrence. A very heavy one took place last Wednesday. It came on suddenly from the north-west, and moved like an immense high wall. In less than one minute from the time we first noticed it, our house was as dark as midnight and we began to grope our way to light the lamps. Some people who were herding their cattle lost them; becoming frightened they ran off. One of our workers was on his way to a village when the storm overtook him on the sandy bank of the Deg river. He very wisely sat down until it passed over.

Although these storms are very unpleasant, for the dust penetrates every crevice and fills our house, yet when the air is oppressive we hail them with great delight, because they cool the atmosphere. This summer we have had more of these storms than usual. There has been very little rain for ten months, and the heat has been excessive. The fields that were beautiful during the winter are now brown and bare, and the poor cattle get little to eat except the dry leaves blown from trees. People have been unable to sow the usual crops of this season, as they do not all have wells to irrigate from. In some places the wells have gone dry, and the people have to drive their cattle four or five miles to water them. Owing to the scarcity of water, there is a great deal of cholera and other diseases. In Srinagar City, Kashmir, alone 7,414 have died up to the 6th of this month.

A NOTE OF THANKS.

One of our dear Mrs. Reid's excellent suggestions, printed in the MAGAZINE this past winter, has borne fruit already. Miss Minnie C. Parks was the happy recipient of a package of assorted hardy flower seeds from Denver in this week's foreign mail. There is nothing more acceptable in this country, where good seeds are hard to obtain. It would be hard to find anything which will bring from time to time such pleasure, and stir such sweet memories as a bed of pretty flowers afforded by the kind thought of dear ones in the home land.

Word has been wafted over the sea that the hearts of Rev. T. F. Cummings and wife have been gladdened by the arrival of a permanent visitor in their home, in the shape of a healthy, ten-pound boy.

Miss Anna J. Thompson remarks in a recent letter, "I wish I could write so as to make the friends in the home land see the great need we have of more women workers in the Egyptian fields.

Our Freedmen's Missions.

KNOXVILLE, TENN., Aug. 4, 1892.

DEAR FRIENDS:

Altogether I enjoyed my Northern trip exceedingly, for it was pleasant to meet friends whom I had almost forgotten, and to see the earnest, faithful work of men and women to whom I had taught arithmetic and algebra, in the years gone by, little dreaming then of the work the Lord had for them in his vineyard; to meet and converse with God's children, many of whom we met as strangers but parted with in love and friendship. Yet we were glad to return to Knoxville College, and to the needy people there. I never realized before the great need of work among them. Friends, the harvest is indeed ripe but the laborers very few, while the devil is always up and doing and has all of his agents at work. May God open the eyes of His children to see, not only the danger of the colored man but of his spiritually needy white brother also. Knoxville College is a pleasant place in summer, so cool and quiet. I have often thought it would be such a pleasant resting place for some of our busy workers, who needed to go aside and rest for a little while out of the busy world. I have sometimes wished I could bring some of our tired over-worked pastors' wives here for the summer, where they could spend a month in quiet and rest. I enclose two letters from our students which may interest some of the readers of the MAGAZINE.

Yours truly,

E. B. WALLACE.

DANVILLE, VA., Aug. 1, 1892.

DEAR FRIENDS:—

This, the 1st of August, finds me in "Old Virginia." Being on this soil causes some queer thoughts to rise, as this is where my grandparents first experienced the rigors of brutal servitude. My purpose was to write you while I was in Asheville, N. C., where I spent six weeks. Our stay there was pleasant, as we enjoyed the privilege of meeting quite a number of students from the schools of North Carolina and elsewhere, also many of the educators of the state. In my associations with these students, I find that they are wanting in two great essentials requisite to true womanhood and manhood. The requirements I refer to are these: the observance of the Sabbath and the proper estimate of religion; and I am sorry to say I find these qualities at a low ebb, where it should be very high. While associating some three years with the Georgia students including these in this section I gleaned this: that the Christian strictness with which the qualities just spoken of are regarded at Knoxville College, are not so observed at many of the schools in the land. I arrived at this conclusion from the conversations of the students as to how they commonly spend the Sabbath. For instance, I have seen them, even graduates, and so-called professors, write letters on the Sabbath, because they had more time than on other days. A nation cannot be a glorious one until it respects its Creator.

At 9 o'clock the morning of July 29, we left Asheville, N. C., for Danville, Va., stopping over at Salisbury, N. C., to visit Livingstone College, of which Prof. J. C. Price is president. The sight is grand, and, from indications, a noble work is carried on in that place. On the 30th of July about twelve o'clock, we arrived in Danville, which was crowded, it being Saturday evening. Many cities have their fictitious names. I do not know whether this one has or not, but I think the proper one would be this or something similar, the "City of the Poisonous Weed," as the tobacco business seems to be chief. It is said that it is the greatest tobacco center in the world.

We have not begun work here yet. The outlook is promising. We hope to be here about two months.

Very respectfully,

J. J. JOHNSON.

P. S. I hear that Miss Wallace is back now. I hope everything is getting on nicely for a successful work next term.

CROWVILLE, LA., July 13, 1892.

DEAR FRIENDS:—

I am now at home among my relatives and friends. I found them well. My journey home was quite pleasant. The people received me gladly. I met the Board of Education and had my school granted for Monday, July 4th, but as this was a holiday, the people consented for me to begin Tuesday, which I did. I began with 42 scholars, now have 81. I have the largest school in the county. The "Board" has given me an assistant teacher. Of course I can't do what I ought or would wish to because of the largeness of the school, but I am going to do all the good I can. I would not attempt to tell you of the kindness I have received from both black and white.

My name was presented to the Board of Education in Delhi, La., for the principalship of a seminary while I was at Knoxville College. I knew nothing of it until I came home. The whole vicinity is begging me to teach the school I have nine months. I never saw people so hungry for education. They have made rapid progress since I left. This will be a grand country after a while. I am sorry to say that one of our most prominent citizens died last night—Mr. A. A. Sanders. He has been ill for

some time. He was greatly beloved by the entire community. Not only our county, but our state, has lost one of its most useful men. Mr. Sanders had many friends among both races. This "grand old man" has done many favors for the writer, and has uttered many words of encouragement. He always encouraged me to go on with my education while I had others to persuade me to stop. I trust that he will enjoy "that rest which remains for the people of God." He is dead, but his deeds will ever be indelibly stamped upon the hearts of those who have received them and those who loved him well.

I mean to use my influence, my education, and all that I have to do something for my race, my country, and my God. I know but *little*, but I mean to use *that little* to the best of my ability.

I mean to be in school this fall if possible, but many things are presenting themselves to hinder me. I am not tempted by money, but the people will be void of a *good qualified* teacher to carry on the school when I quit it. They need education at this point very badly. These are the difficulties I want you to help me out of. I fear that if I stop now I will never go any more. *I mean to go on.*

Yours respectfully,

J. W. HUNTER.

Young People's Department.

OUR MISSION IN EGYPT.

"Egypt, ancient Egypt, the land of the Pharoahs," gave us a Moses, welcomed as guests Joseph and Abraham; and the infant Saviour of the world, lying in his mother's arms, found a refuge within its borders. The highest significance was given to the words, "Out of Egypt have I called my son." This land, spoken of so often in the Old Testament, even called the "Garden of the Lord," England wanted for conquest and its commercial riches. She would use all her pomp and glory of war, while we, the United Presbyterian Church of North America, but a grain of sand on the shore, are striving to bear to darkened minds the story of the cross of Christ and to plant the banner of peace. One writing about Egypt says: We find even worse than a heathen land. They are very zealous and regular in their devotions, going through their empty forms four and five times a day.

But our mission there should interest us the more, not only because we are giving of our means to support it, but because our hearts should be filled with love for the five millions of people that are going down to death without the gospel. We should not only thank God daily that he has opened this door to our church, but we should

do our duty faithfully. In November, 1854, more than 36 years ago, Rev. Thos. McCague and wife (still living at Omaha, Neb.) began our mission work in Egypt. God has continued to smile upon this mission. We have, in Egypt, eight mission districts and one hundred and forty-four mission stations. The whole country is ready to listen to the earnest presentation of the truth. The number of places occupied, or partially so, by our mission and its agencies are 144, and these are distributed throughout the whole valley of the Nile as far as Assouan. There is a constant cry both from the missionaries and the people, "Come over and help us." Young men and women, well trained and in every way fitted for the work, are ready to go. But where are the means? Shall we not be willing to deny ourselves some one thing that we may give to this much needed work? Soon it may be too late, and too late to save souls for Christ.

In Egypt we have 30 native churches with over 3000 communicants and 108 schools. At Asyoot two wealthy families have erected large and well-furnished schools, one for boys, the other for girls. All the current expenses are provided by the founders. Here we have also a college for the training of young men, and the "Pressly Memorial Institute" for girls. "By their fruits ye shall know them." Dr. Koch, an obscure country physician, was in 1883 at the head of a medical commission dispatched by the German Government to Egypt and India for the purpose of making researches into the origin, cause and prevention of cholera. While in Calcutta he succeeded in discovering in the water of a native cistern the microbe of the cholera. His fame went forth to the ends of the civilized world as the discoverer of a cure for consumption.

We could mention the names of Dr. and Mrs. Lansing, Dr. Hogg and family, and many others of our missionaries who left home and friends and were willing to go, not to *find* the origin, cause and preventive of sin, for they knew all this, but to carry the cure—a crucified and risen Saviour—to those lost people and to bring them out of darkness into the light. Was their cure and its success heralded to the ends of the earth? No! Instead they were persecuted and those that received them had to give up friends and kindred. And even those that sent these missionaries out did not give them the sympathy and support which was their due. But now after 36 years they, in their Saviour's name, are welcomed in that far land. But, alas, the support from home is slow in reaching them even yet.

How very anxious physicians and friends are, in trying to save a life. What should ours be in trying to save a soul? "Verily, verily, I say unto you, He that heareth my word and believeth on Him that sent me hath everlasting life."

A storm is on our lake and bay; an Anchor Line steamer is in distress on the lake; a pleasure boat is disabled in our bay. Our friends are in this boat, friends of some one else in the other, and only one 'life saving crew.' We call to the gallant crew to save our friends, but to throw the life-line to the other boat. Come to Christ first yourself and then send the good news to others.

(MRS.) ANNA GLENN DIEHL, Erie, Pa.

STUDIES FOR MISSION BANDS.

BEGINNING OF MISSION WORK IN EGYPT.

QUES.—In what fields is our church doing foreign mission work?

ANS.—In Egypt and India.

Which branch of the church began the work in Egypt?

Associate Reformed branch.

When was the work in Egypt begun?

In the year 1854.

Who were our first missionaries sent to Egypt?

Rev. Thomas McCague and wife.

Where had the Associate Reformed church done mission work before?

In Syria.

Who were our first missionaries in Damascus?

Rev. James Barnett and Dr. J. G. Paulding.

What other missionaries were sent to Damascus and afterward transferred to Egypt?

Dr. and Mrs. Lansing and Miss Sarah B. Dales.

What year were they sent to Syria?

January, 1845.

In what year was Mr. Barnett transferred to Egypt?

In the year 1854.

In what city of Egypt did our mission work begin? In Cairo.

What language had Mr. Barnett used in Damascus?

The Arabic language, same as used in Cairo.

How did he spend his first day in Cairo?

Teaching a little boy his letters.

What are our five principal mission stations in Egypt?

Alexandria, Cairo, Asyoot, Luxor and Monsoora.

Who are some of our missionaries in Alexandria?

Dr. S. C. Ewing and wife and Miss Mary Frazier.

Who are some of our missionaries in Monsoora?

Rev. J. T. Finney and wife (now in this country), Rev. W. M. Nichol and Miss Matilda Strang.

Where is Monsoora?

In the lower part of Egypt on the last branch of the Nile.

How many mission buildings have we in Cairo?

Three: the central mission, where the missionaries live, and two other chapels and school rooms.

What school for young men is located in the central mission?

The Egyptian Theological Seminary.

Who are some of our missionaries in Cairo?

Dr. Andrew Watson and wife, Dr. and Mrs. Harvey, Dr. Lansing, Rev. S. M. Giffen and wife, Rev. John Giffin and wife, Misses Thompson, Smith and Connor.

How far up the Nile is Asyoot?

Four hundred miles.

What two schools of a higher grade have we in Asyoot?

Pressly Memorial Institute and the training college for boys and men.

Who are some of our workers in Asyoot?

Rev. J. R. Alexander, Rev. J. J. Hogg and his sister, Miss Ella Kyle, (now in this country), Rev. J. Kruidenier and family and Miss Martha McKown.

How far up the Nile is Luxor?

Seven hundred miles.

Who are some of our missionaries in Luxor?

Rev. Chauncy Murch and wife.

How many schools have we in Egypt?

One hundred and eight.

How many congregations?

About thirty.

How many members belong to our church in Egypt?

Over three thousand.

What is the population of Egypt?

About seven millions.

Every mission band leader should read the articles now being published in the *Young Christian* on Mission Work in Syria and Egypt.

Those who acted upon the suggestion of the editor of the *Youths' Evangelist* a year ago, to make a scrap book of the articles published on "Our Excursion through Egypt" will find it a valuable help in the study of this lesson.

(Mrs) Ella J. Stevenson.

Allegheny, Pa.

Editorial Department.

An Egyptian missionary tells us that in the stretch of territory between Assyoot and Assouan which belongs exclusively to our own church as a mission field and which coversfour hundred miles, there is but one *girls'* school, and yet some are afraid we are doing too much for foreign missions.

The announcement of the death of Miss Elizabeth Stewart Johnston, daughter of Dr. D. R. Johnston, of Aledo, Ill., brings back sad, sweet memories ot the days that are no more. Several years ago Dr. and Mrs. Johnston came to the mission house, Bludan, Syria, bringing with them Bessie, a dear little fair-haired girl, the pallor on whose cheek told of the enervating effects of the Egyptian climate. Soon her eyes brightened and her color heightened in the fine mountain air. Dr. and Mrs. Johnston will have the sympathy of their friends and the church in the early calling away of their lovely daughter, but their mourning is not that of despair, as was so often the case with the people among whom they labored in years gone by in Egypt.

If at each meeting of the missionary society a portion of the annual report were read the result would be a better acquaintance with the work, more interest and larger gifts.

Rev. J. Kelly Giffen and family will embark for their field in Egypt on the 10th of September. He will be detained for a short time in Scotland.

Let societies and friends help on the good work in the schools of our Freedmen's missions by thoughtfulness and promptness in forwarding boxes *early*. Let all who are interested in fitting young men and women for the responsibilities of life, and for taking an intelligent and well sustained part in society—as well as in the thought and work of the church and state—remember these boxes of *good strong clothing* are considered valuable helps in enabling many needy ones to attend school. A large increase is expected at all the stations this year which are in need of more funds to provide enlarged accommodations.

As loyal members we ought to be in love and sympathy with all the benevolent enterprises of the church, but should we not be specially interested in the Home for Aged People. "We can ill spare the aged. They are profitable to us for rebuke, for suggestions of a more peaceful life, for finding us to the past, for hinting something of the future and because in them life's latest flowers bloom."

Women's Auxiliary Board, Etc.

PROGRAM FOR MONTHLY MISSIONARY MEETING.

Sing Psalm 145, L. M., 4-7.
Scripture lesson, Hosea, xiv; Luke xii: 22, 23.
Prayer.
Sing Psalm 147, 7s and 6s' 4-5.
Bible Reading—subject, "Consider the Lilies," Matthew vi: 28.

1. The Master loved nature. He made the world and gave it a power which fits human needs. How he loved the mountains, the sea, the garden! Sidney Lanier finely says.—

"Into the woods the Master went,
And he was clean forspent;
Into the woods the Master went,
Forspent for love and shame.
And the fir trees were not blind to him,
And the olive trees had a mind to him,
And the little gray leaves were kind to him—
As into the woods he went."

See where God took Elisha after the dreadful tension of drought, Mount Carmel, and his encounter with Jezebel: first to the shade of a juni-

per tree, and then to the mountain wastes of Arabia (I Kings xix: 4, 5, 8, 9). Every one needs more or less of outing and vacation.

2. The Master loved beauty. It is a comfort to note this. Some Christians seem never to have discovered the fact. It is a pity! We need to know. How love of beauty brings Christ into touch with us—on a new side, too! On this side many may be approached who are dull of feeling on the moral side. Christ had an eye for scenery, for color, and for flowers. Let us be specific, as the case warrants and our needs require. It does not appear that flowers in church are an intrusion, or that piety is out of place in a sick-room, or that flowers sent to the sick are amiss.

3. "*Consider:*" (1) God's care of his creation; (2) his desire to clothe us too, with beauty; (3) his ability to do this—no human power can cope with the touch of God; no human attainments can rival in attractiveness the graces of the Spirit; simple piety, trust in God ripening into likeness to Christ, is the loveliest thing this side the skies. And when matured and glorified, how it will shine! (John iii, 2; Dan. xii, 3). *Can* this mean such unlovely creatures as you and I? Oh, what grace!

4. In presence of all this what room is left us for to worry: *Be not anxious* (Matt. vi, 28-34; Phil. iv, 6, 7; R. V.)—*Ex.*

Sing Psalm 66: 9-12.

Missionary news budget. Let some member review the latest missionary news from our mission fields as found in the August MAGAZINE, and items of interest in home work.

Business. Reports of standing committees; special committees; new business collection of offerings by treasurer.

Prayer for a special blessing upon the Giver and the gift and upon the means used throughout our societies for increasing liberality; to pray and stay to pray that "your bow may abide in strength and the arms of your hands be made strong by the hands of the mighty God of Jacob."

Close with Psalms 8, 7. 6, 4, 8. COM.

QUESTION DRAWER.

[Address communications for this department to Miss E. W. Pollock, Blair, Nebraska.]

We have been greatly favored in receiving answers to the first two questions published in August. We give in this number the answers to the question in regard to the publication of the Minutes. The answers to the question on entertainment will be published next month.

ED.

ANSWER.—My opinion is that the report of the Women's General Missionary Society pays, and in the form in which it has been published, so far. The best way to meet the expense is to tax each member of the local societies five cents. When we think what a very small sum this is for each one, and what the aggregate is, we can think of no better plan. MRS. E. F. BROWN,
Ireton, Iowa.

ANS.—In regard to the publishing of the Minutes of the Women's General Missionary Society I desire to say that what ever methods may be suggested, and what ever arguments may be brought forward to support these methods, I am convinced of one thing, that no plan should be adopted that will in any way tend to distract the women of our church in raising the *general* mission funds. If success is to be maintained the objects must not be too numerous; better results will be realized by centralizing effort in not more than two lines—the general mission fund and the MAGAZINE. Experience has shown that the asking of subscriptions for special lines of work tends to decrease the interest in the broader work; hence I am quite opposed to any plan of special subscription. The Minutes beyond any doubt have awakened much interest in the church, and their usefulness has been fully attested. This increased interest has borne fruit undoubted in a greater number of subscriptions to the MAGAZINE and enlarged subscriptions to mission funds. To ask that another object be ours would divide the amount given in many cases, and a decrease in the treasury of the two objects would follow. Would it not be a logical conclusion to say that the publishing of the Minutes should devolve upon those who derive the greatest financial good from their publication—the Women's Board and the MAGAZINE Committee. Does any other course seem more feasible, more just to all? Let us hope and pray that that plan will be adopted which will bring the greatest good to the cause.

MRS. JENNIE I. LEE,
Franklinville, N. Y.

ANS.—Does the annual report of the Woman's General Missionary Society pay, and what is the best way of meeting the expense of publishing it? Yes, the annual report does pay, but in a smaller and more concise form. There is no necessity of publishing, with the secretary's minutes and Board reports and statistics, the papers and other articles read at the convention. Let the MAGAZINE Committee have these articles and print from time to time what in their judgment would be helpful and interesting to their readers. Then let each worker—for it is only the workers, as a rule, who read carefully these reports—pay for her own pamphlet copy of the Minutes. In order to ascertain how many copies can be disposed of, and thus avoid a larger number being printed than is needed, let each presbyterial secretary insert this question in her letter when she sends out the blanks in March to the various societies: "How many copies of the Minutes at —— cents a copy will you wish in your society?" It will not be difficult to approximate the price per copy before the meeting is held, for the minutes are of about the same average length. Experience teaches the writer that even the small assessment of five cents per member for the Minutes to be printed in the MAGAZINE is unwise. It only adds to the number of assessments, and when such assessments become too numerous the mission contributions suffer. Contingent funds, presbyterial and otherwise, have to be provided, but care must be taken that the calls be not too frequent. It is often difficult to raise these small taxes in societies financially weak. Even the five cents for the Minutes in the MAGAZINE may cause a sigh of regret from the woman who longs to subscribe for the MAGAZINE, but is compelled to content herself with a copy borrowed from another. M. M. G.

TREASURER'S REPORT.

Receipts including April 1st and 15th, 1892.

[When not otherwise specified, the money is from the W. M. S. of the place named.]

Foreign.—6th Allegheny Y. L. M. S., $44; Mt. Nebo, 10; Norwich, 5; Thornville, 4; Washington, O., 18.75; 1st Mercer, 15.50; Summerfield, 9.11; Summerset, 15; Summerset M. Band, 7; 2nd Des Moines, 10; Guinston, 6; Jacksonville, 7.50; 2nd San Francisco, 11.25; Friend in Egypt, 5; for new missionary to Egypt, 2nd Pittsburgh, 9; 4th Pittsburgh Y. W. M. S., 2: 3rd Pitts. Kings Daughters,

5; 6th Pittsburgh Y. W. M. S., 48; 9th Pittsburgh, 10; 1st Wilkinsburg, 30; Highland Ave., Pittsburgh, 5; Ingram, 10; Hebron, 10; Jefferson, 5; Mt. Washington, 4.50; Union M. Band, Monongahela Pres., 7; Alliance, 2; North Bend Mission Band, 5; Ottawa Y. L. M. S., 1; Garnett, 25; Welda Primary Class, Mrs. J. E. Craig's, 1.50; Sharon, 1; High Ridge, 7; Uniontown Pearl Gatherers, 14.25; Warnock, 17; Big Spring, 34; Buena Vista, 8; West Newton, 40.25; Mt. Pleasant, 12.50; McKeesport, 5; McKeesport M. Band, 5; McKeesport Aftermath Soc., 5; Laurel Hill, 5.50; Bethesda, 10; Hookstown, 39; Service, 5; Mt. Pleasant, Frankfort Pres., 10; Burgettstown Golden Chain Band, 15; Liberty, Neb., 4.25; Jamestown, O., 18.80; Clifton, 10; Clifton Y. L. M. S., 4; 1st Xenia, 20; Sugarcreek, 17; Covington, 5; Beulah, 13; Mumford, 30; Caledonia, 46; 1st Wheeling, 45; First Ohio Pres., 52.93; Wilton, 8; Davenport, 10; Oakville, 2; Albany, Or., 12; Santa Ana M. Band, 20; West Sunbury, 5; Fairview, 10; White Oak Springs, 14; Mt. Chestnut, 8; Kittanning, 8.60; Grove City, 7; Greenville, 10; Powers, 7; Shenango, 4; Indianapolis, 16; Madison, 1st M. Band, 2; Shiloh, 10.75; Brookville, 10; College Springs Pres. 33.55; Rock Valley, 10; Greeley, Col., 21; Houstonville, 5; Peter's Creek, 14; Canonsburg, 9; Mt. Hope, 22; Taylorstown Y. P. M. S., 10; Oakland Beaver Valley Pres., 5; Oak Grove, 13; Beaver Falls, 5; Beaver Falls Y. W. M. S., 6; Beaver Falls, McElree Mission Band, 1; Beaver Y. W. M. S., 9.30; Wurtemburgh, 10.50; Darlington, 6; 1st New Castle Y. W. M. S., 3.32; Neshannock, 9; 2nd New Castle, 5; Delaware Pres., 9; Salineville, 10; Steubenville, 16; Cedar Rapids Pres., 11; Piqua, 5; Sugar Run, 8; Sugar Run Y. L. M. S., 8.40; Bellefontaine Y. L. Auxiliary, 8; Northwood Golden Chain Mission Band, 6.65.

Salaries.—Miss Given, Allegheny Pres., $150; Indiana Pres., 122.10; Miss Hogg, 2nd Allegheny L. M. S., 25; 3rd Allegheny L. M. & A. S., 12.50; Miss Thompson, Muskingum Pres., 75; 1st Ohio Pres., 62.50; Miss C. E. Wilson, Des Moines Pres., 65; Miss Smith, Kansas City Pres., 36; Garnett Pres., 41.20; Tuscarora W. M. S., 3; Miss Corbett, Conemaugh Pres., 100; Miss Brown, Monongahela Pres., 100; Dr. Johnston, Westmoreland Pres., 193.82; Miss Parks, Butler Pres., 141; Miss McCahon, Chartiers Pres., 165; Miss J. L. White, Beaver Valley Pres., 150; Miss Young College Springs Pres., 167.75.

Miscellaneous.—1st Allegheny L. F. M. S. scholarship Assyoot, 75; 1st Allegheny Mission. Good Will Mission Band, Zenana, India, 10; Glade Run, pupil Sialkot, 25; Springdale, Zenana, India, 5, and in Egypt 5; Tarentum, Zenana India, 20. Bloomfield Zenana India, 12; Mission Creek, Edna Patton Morrison, Memorial Fund, 10; Des Moines Pres., Zenana Egypt, 30; 1st Pittsburgh, Willing Workers, scholarship Sialkot, 25; 3rd Pittsburgh, Christian Workers, Sialkot, India, 2; 8th Pittsburgh ½ year scholarship Sialkot, 12.50; 9th Pittsburgh, Zenana Egypt, 10; Wylie Avenue Pittsburgh, Zenana Egypt, 10; Robinson Run scholarship Sialkot 25; Cadiz scholarship Sialkot, 25; New Athens, Zenana Egypt, 13; Logan's Ferry, Zenana India, 5 and Egypt 5; Scottdale Mission Band, Zenana Egypt, 3; Scotch Grove, Zenana India, 15.07; Caledonia, Pearl Gatherers, Lulu Girgis, Cairo Egypt, 50; Albany N. Y., Sialkot, India, 32; Sunbeam Mission Band, educating Ishac Machiel Egypt, 11; Harlansburg, Zenana India, 5; Harmony, Zenana Egypt, 70; Claysville, pupil Sialkot, 25; Chartiers Y. L. M. S. Bible reader, Zafferwal, caro Dr. Barr, 60; New Brighton, Willing Workers, educate Saleeb Nasrallah, Egpyt, 34; 1st New Castle, Girls' School Cairo, 12.50.

Hospital Support, De White India.—1st Pittsburgh, $25; 2nd Pittsburgh, 30; 3rd Pittsburgh Christian Workers, 4; Braddock, 1; First Ohio Pres., 5; Beaver Falls McElree M. Band, 1.

Dr. Johnson's Hospital, India.—5th Allegheny Girl's M. Band, 10; West Bellevue Golden Rule M. Band, 2; First Ohio Pres., 5; Cedar Rapids Pres., 2.

Home.—6th Allegheny Y. L. M. S., $20; Mt. Nebo, 5; Cambridge Earnest Workers, 15; Pleasant Hill, 3; Antrim, 6; Thornville, 4; 1st Mercer, 15; Oak Grove, Ill., 20; Harmony, 12; Paxton, 10; Summerset, 13; Summerset M. Band, 12; 1st Des Moines, 8; 2nd DesMoines, 7; Oskaloosa, 2; Charlton, 3; Stone Valley, 10; Lawrence, 7; Jacksonville, 7.50; Saltsburgh, 8; Blairsville, 5; 2nd San Francisco, 11.25; 2nd Pittsburgh, 9; 4th Pittsburgh Y. W. M. S., 2; 5th Pittsburgh, 5; 6th Pittsburgh Y. W. M. S., 50; 9th Pittsburgh, 10; 11th Pittsburgh, 10; Ingram, 10; Hebron, 10; Jefferson, 10; Mt. Washington, 5; Union, Monongahela Pres. M. Band, 7; Alliance, 6.40; North Bend M. Band, 5; Richmond, Kan., 18; Lyndon, 3; Ottawa, 2, Ottawa Y. L. M. S., 1 Garnett, 25; High Ridge, 8; Uniontown, 6; Cadiz, 10; Martin's Ferry, 10; Warnock, Miss Kirker's S. S. class, 5 50; Warnock, 16.50; Ligonier and Fairfield, 10; Buena Vista, 5; Bethel, Westmoreland, 8; Latrobe, 5; McKeesport, 10; McKeesport Aftermath Soc., 5; Laurel Hill, 5.50; Stewart's Station M. Band, 5; Unity, Pa., 2:28; Morning Sun, 10; Mt. Pleasant, Frankfort Pres., 10; Burgettstown, 15; Liberty, Neb., 4.25; Clifton Y. L. M. S., 9; 1st Xenia, 20; 1st Columbus, 10; Covington, 5; Beulah, 12; 2nd Buffalo, 3; 1st Wheeling, 45; First Ohio Pres, 65.90 Camp Creek, 13; Plain Grove, 10; 1st Los Angeles, 15; West Sunbury, 10; Fairview, 10; White Oak Springs, 13; Mt. Chestnut, 8; Clintonville, 5; West Unity, 5; Kittanning, 2:40; Grove City, 10; Freeport Y. L. M. S., 10; Adamsville, 5; Jamestown, Pa., 3; Erie, 8.62; Greenville, 10; Powers, 3; Shenango, 7; Indianapolis, 5; Milroy, 3; Madison, Ind., 3; Richland, 10; Spring Hill, 25.44; Shiloh, 10.86; Brookville Pres., 27; Chetopa, 13; College Springs Pres., 38.80; Rock Valley, 10; Loveland, 5; Etna, 25; Taylorstown, 4; Taylorstown Y. P. M. S., 10; Claysville, 5; Mt. Prospect, 25; West Middletown, 25; Beaver Falls, 5; Beaver Falls Y. W. M. S., 6; Camp Run, 12; New Brighton, 10; 1st New Castle, 12; Darlington, 5; 1st New Castle, Y. W. M. S., 3.33; Neshannock, 9; 2nd New Castle, 15; Center, 14; Wellsville, 10; 2nd East Liverpool, 15; 2nd East Liverpool M. Band, 15; Cedar Rapids Pres., 15; Piqua, 5; Sugar Run M. Band, 4.75; Bellefontaine, 17; Bellefontaine M. Band, 6; Huntsville M. Band, 10.25.

Home Salary.—1st Allegheny L. H. M. S., 40; 2nd Allegheny Y. P. M. S., 15; 3rd Allegheny Y. P. M. S., 10; 4th Allegheny Y. L. A. S., 30; 4th Allegheny Fulton M. Band, 5; 6th Allegheny 25; 6th Allegheny Y. L. M. S., 10; Flemming Missionary Workers, 5; West Bellevue, 7, also extra 1 ct. a day for Salt Lake City, 12; West Bellevue Golden Rule M. Band, 5; Sewickley Dorcas Soc., 5; West Union, 10; Turtle Creek, 10; Parnassus, O. Y. P., 10; Bethesda Dorcas Soc., 10; Bethesda Pueblo M. Band, 5; Laurel Hill, 10; Stewart's Station Y. P., 8; Unity, Pa., 6.25; Harmony for Salt Lake City, 40; 2nd Allegheny, 25; 3rd Allegheny, L. M. and A. S., 10; a friend, Allegheny Presbytery, 5; Bellevue Busy Workers M. Band, 5; Canonsburg, 20; 4th Allegheny Girl's Industrial School, 50; Bellevue, 12.50; Bellevue Y. P. M. S, 5; Glade Run M. Band, 5.

W. S. Indians and salary.—5th Allegheny Girl's M. Band, 10; West Bellevue Golden Rule M. Band, 2; Londonderry, 5; Knoxville, Ia., 4; 1st Pittsburgh, 25; 2nd Pittsburgh, 9; 3rd Pittsburgh King's Daughters, 5; 3rd Pittsburgh Christian Workers, 4; 7th Pittsburgh, 25; Wylie ave. Pittsburgh, 10; Oakland Chapel Pittsburgh, 10; also King's Daughters, 5; Highland ave. Pittsburgh, 25.

[CONTINUED NEXT MONTH.]

EDITORIAL COMMITTEE.

MRS. W. C. HUTCHISON, Xenia, O. MRS. BELLE McD. PATTERSON, Xenia, O
MISS SALLIE McDOWELL, Xenia, O., Sec'y. MRS. J. G. CARSON, Treas., Xenia, O

WOMEN'S GENERAL MISSIONARY SOCIETY.

MRS. W. H. VINCENT, President, Detroit, Michigan.
MRS. W. T. MELOY, 1st Vice President, 149 South Paulina St., Chicago, Ill.
MRS. T. B. STEWART, 2nd Vice President, San Francisco, Cal.
MRS. MARY W. PORTER, Secretary, 814 N. Negley Avenue E. E. Pittsb'g, Pa
MISS E. J. SLOAN, Treasurer, 5170 Liberty Ave., Pittsburgh, Pa.

EXECUTIVE COMMITTEE.

MRS. J. L. McCAGUE, Omaha, Neb.
MRS. J. A. HENDERSON, Omaha, Neb.
MRS, T. T. WILSON, Omaha, Neb.

WOMEN'S BOARD.

MRS. ANNIE R. HERRON, President, 188 Sandusky St., Allegheny, Pa.
MISS E. J. SLOAN, Treasurer, 5170 Liberty Ave., Pittsburgh, Pa.
MRS. W. J. REID, Cor. Sec'y Foreign Missions, 38 Federal St., Pittsburgh, Pa.
MRS. MARY W. PORTER, Rec. Sec'y, 814 N. Negley Ave., E. E. Pittsb'g, Pa.
MRS. H. C. CAMPBELL, Sec'y Home Mission and Church Ex., 187 Sandusky St, Alle'y
DR. C. JANE VINCENT, Sec'y Freedmen Mission, 69 Arch St., Allegheny, Pa.

UNITED PRESBYTERIAN ORPHANS' HOME.

MRS. H. C. CAMPBELL, President, 187 Sandusky St., Allegheny, Pa.
MISS ETTA LEE CLARK, Recording Secretary, 184 Chartier St., Allegheny, Pa.
MRS. M. J. STEELE, Treasurer, Avalon P. O., Allegheny Co., Pa.
MRS. M. F. REED, Corresponding Secretary, 105 Fayette St., Allegheny, Pa.

Officers United Presbyterian Home for Aged People

PRESIDENT.
MRS. W. W. GREER, Hulton, Pa.
VICE PRESIDENTS.
MRS. GEO. B. HILL, Union Avenue, Allegheny.
MISS E. D. BROWN, Craft Avenue, E. E., Pittsburgh
SECRETARY.
MRS. D. K. BRYCE, Negley Ave., Pittsburgh, Pa.
TREASURER.
MISS CLARA HENNING, Braddock, Pa.

Officers of U. P. Memorial Hospital for Children

CHAIRMAN OF HOSPITAL COMMITTEE.
DR. C. JANE VINCENT, 71 Arch Street, Allegheny
VICE CHAIRMAN.
MRS. A. P. BURCHFIELD.
SECRETARY.
MRS. JEAN S. SANDS, Bedford Avenue, Pittsburgh
TREASURER.
MRS. W. C. HODGE, 5711 Rippey St., E. E. Pittsburg
DONATION SECRETARY.
MRS. DR. S. S. STEWART, 85 Penn-av., Alle'y, Pa

——Present Address of Missionaries.——

INDIA.

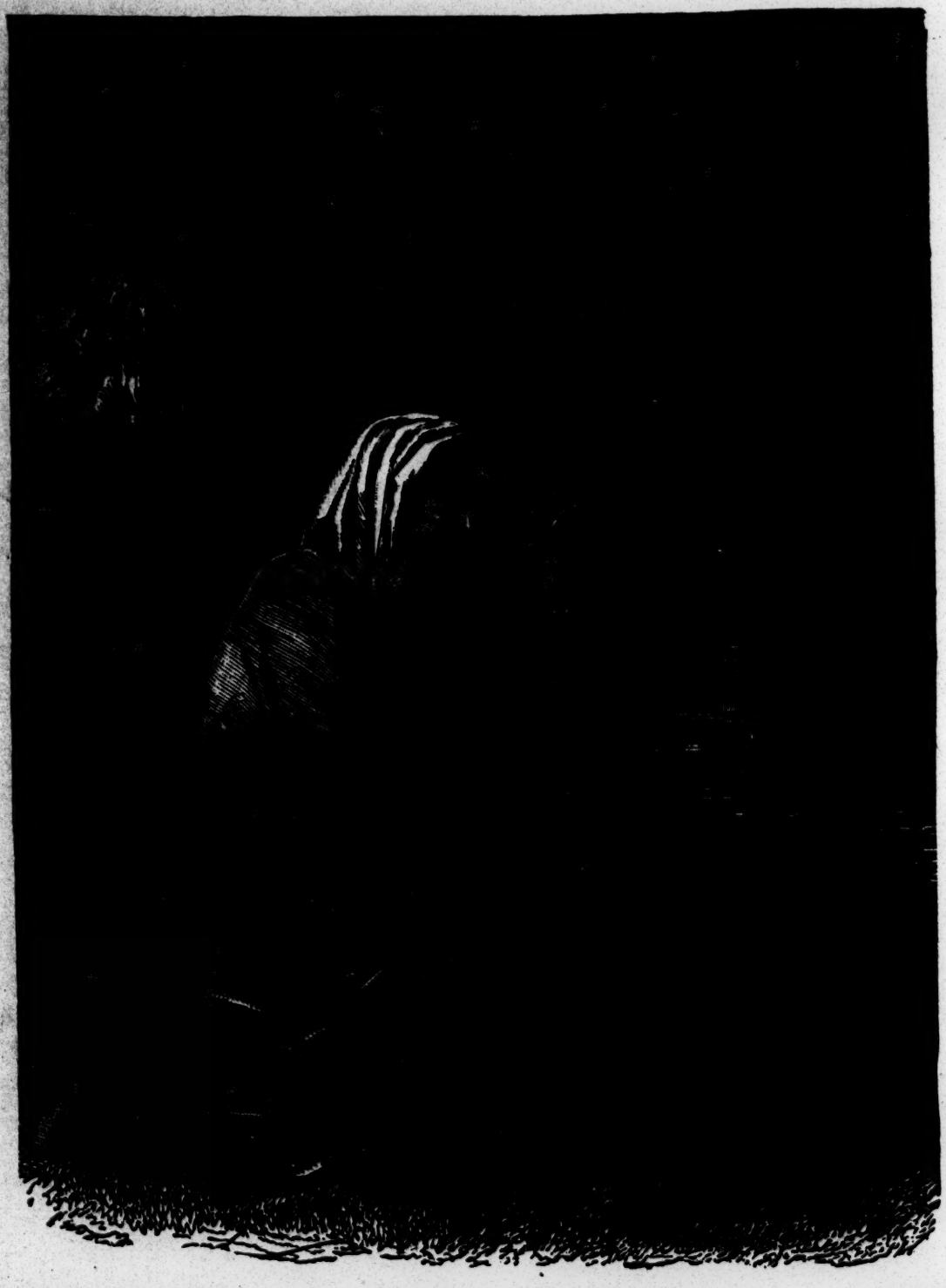
REV. SAM'L MARTIN, D. D.....SIALKOT
MISS MARIA WHITE, M. D..... "
MISS ELIZABETH McCAHON..... "
MISS MAME R. MARTIN..... "
MISS ANNA F. GIVEN..... "
REV. ANDERSON..... "
REV. PORTER..... "
MISS MARION W. EMBLETON..... "
MISS MARY E. LOGAN..... "
MISS SUSIE A. YOUNG..... "
MISS MINNIE C. PARK..... "
MISS KATE M. CORBETT..... "
REV. J. P. McKEE..... "
REV. J. H. MARTIN.....GUJRANWALA
MISS JOSEPHINE L. WHITE..... "
REV. G. W. MORRISON..... "
MISS ROSE A. McCULLOUGH..... "
REV. A. B. CALDWELL.....GURDASPUR
REV. THOS. E. HOLLIDAY..... "
MISS C. E. WILSON..... "
MISS ROSE T. WILSON..... "
REV. JAMES S. BARR, D. D.....ZAFARWAL,
MISS MARY J. CAMPBELL..... "
REV. THOS. F. CUMMINGS...PASRUR, "
REV. E. E. FIFE.....JHELUM
MRS. SOPHIE E. JOHNSON, M. D..... "
MISS E. G. GORDON..... "

EGYPT.

REV. S. C. EWING, D. D .....ALEXANDRIA, EGYP
MISS MARY A. FRAZIER..... " "
REV. ANDREW WATSON, D. D ...CAIRO "
REV. J. O. ASHENHURST..... " "
REV. JOHN GIFFEN..... " "
REV. G. LANSING, D. D..... " "
REV. WILLIAM HARVEY D. D..... " "
MISS ANNAY. THOMPSON..... " "
MISS ADELLA A. BROWN..... " "
REV. CHAUNCY MURCH..... ...MANSOURA, "
REV. W. M. NICHOL..... " "
MISS MATILDA STRANG..... " "
REV. J. R. ALEXANDER.....ASYOOT, "
REV. HOPE W. HOGG..... " "
REV. E. M. GIFFEN..... " "
MISS MARTHA J. McKOWN.. .. "
L. M. HENRY, M. D..... " "
MISS JESSE HOGG..... " "
REV J. KRUIDENIER.....LUXOR "

Now in this Country.

REV. THOMAS J. FINNEY.....
REV. R. STEWART, D. D.....
REV. D. S. LYTLE.....
REV. T. L. SCOTT.....
MISS EMMA D. ANDERSON ....GLADE MILLS, PA
MISS MARG'T A. SMITH.....Garnett, Kan
MISS HARRIETT M. CONNER.....Allegheny, P
REV. J. KELLY GIFFEN.....St. Clairsville, O
MISS ELLA O. KYLE.....Cedarville,



"SEATED SOLITARY BY THE CRUMBLING RUINS OF A PAGODA . . . WOULD SHE WEEP ALONE."